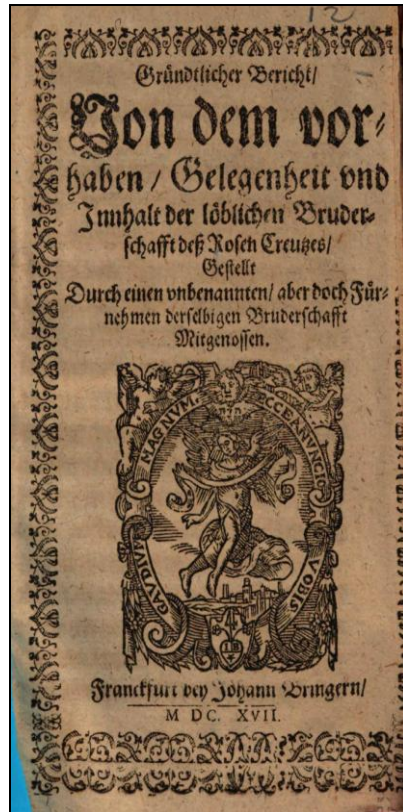




E.D.F.O.C.R..

GRÜNDTLICHER BERICHT VON DEM VORHABEN,  
GELEGENHEIT UND INNHALT DER LÖBLICHEN  
BRUDERSCHAFT DEß ROSEN CREUZZES

THOROUGH MESSAGE ABOUT THE PLAN,  
THE OPPORTUNITY AND CONTENTS OF THE LAUDABLE  
FRATERNITY OF THE ROSE CROSS

1 6 1 7

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October 19th 2014  
revised: November 4th 2018

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## SOURCE

1617, Frankfurt

[http://www.zvdd.de/dms/browse-sammlungen/?tx\\_goobit3\\_search%5Borderfield%5D=yearpubli sh&tx\\_goobit3\\_search%5Border%5D=0&tx\\_goobit3\\_search%5Bdc%5D=bsb.muenchen.de&tx\\_goobit3\\_search%5Blink%5D=0&tx\\_goobit3\\_search%5B0%5D=0](http://www.zvdd.de/dms/browse-sammlungen/?tx_goobit3_search%5Borderfield%5D=yearpubli sh&tx_goobit3_search%5Border%5D=0&tx_goobit3_search%5Bdc%5D=bsb.muenchen.de&tx_goobit3_search%5Blink%5D=0&tx_goobit3_search%5B0%5D=0)

<http://reader.digitale-sammlungen.de/resolve/display/bsb10919455.html>

## PREFACE BY THE TRANSLATOR

In 1614, 1615 and 1616 the renowned works *Fama Fraternitatis*<sup>1</sup>, *Confessio Fraternitatis*<sup>2</sup> and the *Chymische Hochzeit Christiani Rosenkreutz. Anno 1459* appeared in Germany. These writings referred to the existence of the Rosicrucian Order in Europe and were succeeded by a declaration that was attached to the walls of Paris in 1623. Its contents were as follows.

"We, the representatives of the Highest Council of the Rose Cross reside visibly and invisibly in this city, at the grace of the Most High, to the heart of which the righteous turn. Without books or signs we speak, and this we learn to others as well, in all the languages of the countries where we want to stay, to liberate the human beings, our equals, from deadly errors.

If ever someone wants to meet us out of sheer curiosity, he will never make contact with us. However, when his will urges him to have himself registered in the file of our Fraternity, then we, who can see through thoughts, shall show him that we truly keep our promises. Thus we do not state the location where we reside in this city, because the thoughts added to the genuine will of the reader will enable him to get to know us, and us to get to know him."

Afterwards many writings have seen the light, pro and contra the Rosicrucians. The present work, the *Gründtlicher Bericht*, is one of the documents which are written in favour of the Order as to tone and contents. The author remains anonymous to the extent, that only initials are rendered, although with all these

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<sup>1</sup> 'Fama fraternitatis Roseae Crucis oder Die Bruderschaft des Ordens der Rosenkreuzer', Cassel, 1614.

<sup>2</sup> 'Confession oder Bekandnusz, der Societet und Brüderschafft R.C. An die Gelehrten Europae', Cassel, 1615.

works it is unclear whether the initials refer to a real personal name. From the addition "Sen." in the present work, it can be established - in relation to the full title - that the author indicates that he is a member of the Senate.

He lines out that in the world everybody would like to have at his disposal all riches and power, but without wanting to do anything for it. He relates of a hidden mountain in which all these treasures are concealed. They can be found by the initiate, but the road to them is full of danger. In the mountain a tincture can be found that will change the whole world. He who is worthy must go on his way to obtain all this, and will be appointed an attendant for that purpose. Him he must follow, and with him he should make the vow of adhering to the instructions of the Order, and keeping them hidden for everybody. Moreover the seeker must remain steadfast.

The text is characterized by many references to God. This does not say, that the Rosicrucians constituted a denomination or religious grouping. Many adherents of the thoughts of the Rosicrucians have from their own accord uttered their respect for the Order, while using Christian symbolism, of which by the way the work of the Rosicrucians themselves is not void, and which also may very well have been the cause of it.

In what way then does the Christian mysticism distinguish itself from the non-Christian mysticism? With the Christian form it is about a striving to become one with the image of Christ, be it as a personified deity, or as the archetypical rendering of the principle that gives light to our consciousness (the influx of the Holy Spirit). The Rosicrucians follow a completely different path. In contradistinction to the Christian mystics they form freethinkers, who follow the path of the ancient esoteric schools of Egypt and Greece - with their meditative inclination and

investigation of the laws of nature -, rather than a lyrical path such as many Christian mystics have walked it.

The similarity of certain Christian terms between both groupings may give confusion. From the criticism towards the pope, uttered by the Rosicrucians in some of their ancient documents, it does appear at any rate that they gave a much more direct interpretation of the original values of Christianity than the corrupt popes who aimed at worldly power, and in their function had already very much deviated from everything that would be human, worthy and characteristic for a substitute of Christ. For the Church was full of evils and unrelenting political machinations.

The frame in which the author of the present work outlines his attachment to the Order, must be seen in the light of the spirit of the time in which he wrote his appeal. This short work is one of a series of apologies which in the first half of the 17th century were published in Germany. Most of them are characterized by a similar beginning. Thus amongst others were published:

- ‘Sendtschreiben oder einfeltige Antwort an die hoherleuchte Brüderschafft desz hochlöblichen Ordens desz Rosen Creutzes auff die von ihnen ausgefertigte Famam und Confessionem der Fraternitet’ (Open letter or uncomplicated answer to the highly enlightened Fraternity of the highly laudable Order of the Rose Cross to its published Fama and Confessio of the Fraternity), C.H.C., 1615;
- ‘Einfältige und kurze Antwort über die ausgegangene Fama und Confession’ (Uncomplicated and short reply to the published Fama and Confessio), Philippo à Gabella, 1617;

- ‘Ein wolgemeyntes Antwortschreiben an die hochwürdigen und weitberühmten Herrn Brüder desz hochpreislichen Rosencreutz-Ordens’ (A well-meant reply letter to the highly worthy and widely famous gentlemen Brothers of the highly estimable Rosicrucian Order), S.V.S.P., 1619.
- ‘Antwort oder Sendschreiben an die von Gott erleuchte Brüderschafft vom Rosenkreutz: auff ihre Famam und Confession der Fraternitet’ (Answer or Letter to the by God enlightened Fraternity of the Rose Cross: to the Fama and Confessio of its Fraternity.), I.M.O.H.C. & S., 1630;
- ‘Sende-brieff an die von Gott hoherleuchtete und begabte der Natur verständige sehr vortreffliche Hn. Hn. des Decemvirats der Fraternität des so genannten Rosen-Creutzes’ (Open letter to the ten very excellent gentlemen, very enlightened and gifted by God, skilled in nature, of the Fraternity of the so-called Rose Cross), I.N.J. 1705;
- ‘Sendschreiben an die glorwürdige Brüderschaft des hochlöblichen Ordens vom Rosen-Kreutz’ (Open letter to the glorious Fraternity of the very laudable Order of the Rose Cross), Anonymus, 1615.

My translations of these works are downloadable at [www.archive.org](http://www.archive.org), search for: rosae crucis.

There are more similarities between these works. Many of them have an author who is indicated by three initials. Also the way in which the Order is described is rather similar, and also many phrasings in the texts are in agreement, so that one may wonder

whether there was a combined pact between the adherents or members of the Order to publish these apologies.

There also existed several aggressive writings against the Rosicrucians, often from a Christian angle. And this whereas (or perhaps because) the Rosicrucians in certain writings made use of the notion God, without being a religious organization. Their attacks on the pope will have contributed to this criticism. Nonetheless it must be emphasized that the Rosicrucians were and are a mystical organization, and not a denomination or religious organization.

That the times have changed is proven by a gratulation by pope John XXIII to the then Emperor of our Order A.M.O.R.C., dr. Ralph Lewis, drafted on calligraphed paper with ornaments and a photograph of the pope.

Ruud Muschter<sup>3</sup>

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<sup>3</sup> Member of the Grand Council of the A.M.O.R.C. (Dutch-language Jurisdiction) from March 21st 1988 to March 21st 2010.

## THE COVER

Thorough message  
about the plan, the opportunity and  
contents of the laudable Fraternity  
of the Rose Cross,  
draughted  
by an unnamed, but  
distinguished companion  
of this Fraternity.



Frankfurt, bij Johann Bringern,  
1617.

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<sup>4</sup> “Gavdivm Magnvm Ecce Anvncio Vobis” (See, I herald to you a great joy). Presumably a reference to the annunciation of the angel to Christian Rosekreutz, in the work *Chymische Hochzeit: Christiani Rosenkreutz. Anno 1459*, Frankfurt, 1616.



Message of the Fraternity of the Rose Cross,  
regarding a great mystery of nature.

Everybody desires from nature golden and silver treasures, gemstones and richness, and to be great and lofty for the world. God has created all this for this reason, that man will use it, be master over it, with that recognizes His divine goodness and omnipotence, praises Him for it, honours and thanks Him. Everybody wants to assemble and obtain these things in good days and with little danger. But where God has laid them down and wants them to be found, and wants to give them as well, nobody is going to investigate, seek and find. Hence that partly, since a long time, the spot and way to it are unknown, and have become hidden for most groups, because to get there is hard and in addition exacting. Yet it is possible to get to them. When however God of His great stock does not want anything to be hidden, but in this end of times<sup>5</sup> and before the Last Judgment commences must be revealed to the worthy ones, as Christ himself utters, but very obscure, in order that the unworthy ones will not comprehend it, because he speaks: “Nothing must remain hidden”, thus we have been instigated by the Spirit of God to promulgate this willingness of the Lord into the world, as in fact it has been emanated and published by us in several languages. But by the big masses it is either badly adopted or even despised, and without having sought and coveted God

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<sup>5</sup> “seculo”.

with us. Namely, they are of the opinion that one has to teach them the Art to cook gold in an alchemical manner, or to run to-



wards them shortly with great treasures - no matter how they covet them to their splendour, pride, war, usury, wolfing, fuddling, licentiousness or other sins -, and conveying ours, since<sup>6</sup> they have an example of the ten virgins, of which the five foolish ones demanded oil from the five prudent ones<sup>7</sup>, that much must be accomplished in a different manner and through

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<sup>6</sup> "da". The context however does not seem to indicate 'since'.

<sup>7</sup> An obvious reference to the Bible, Matthew, 25:2.

everyone's own exertion, through and in God. If we recognize the mind of such companions through a special divine disclosure, and also from their writings; and cover our ears, as with a cloud, for their bleating and clamour for only the perishable gold; and they in vain shout and give up<sup>8</sup>, then much disgrace, let alone defamation, will be ours again. God however will judge in due course.

As however we well know both your dilligence and seriousness, which in true knowledge<sup>9</sup> of God and through reading the holy books you apply and bring to the fore<sup>10</sup> - although for you they are hidden -, which also can be deduced from your writing<sup>11</sup>, we have for many thousands been obliged to also vouchsafe to you an answer, and for this reason we inform you about this, with divine consent and under the admonition by the Holy Spirit.

In the middle of the earth or in the center of the world lies a mountain, which is small and large. It is soft and weak, and also extremely rocky and solid. It is close and far to everyone, but on the basis of divine counsel invisible. In it lie hidden the biggest treasures, which the whole world is not able to count, but due to the envy of the devil, who hampers everywhere God's honour and the bliss of man, they are surrounded and guarded by many grim animals and predatory birds which make the road, which is very burdensome, dangerous. Therefore up till now - and also because the time has not yet been there - they cannot be sought, neither found, and nonetheless they must be found by the worthy, though through their own effort and dilligence of each one individually. To this mountain you go in a night when it is the longest and darkest; make yourself

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<sup>8</sup> "und verlassen".

<sup>9</sup> "Erkenntnusz". Also: 'recognition'.

<sup>10</sup> "vorlangest".

<sup>11</sup> The first part of this sentence in the work is open to multiple interpretations.

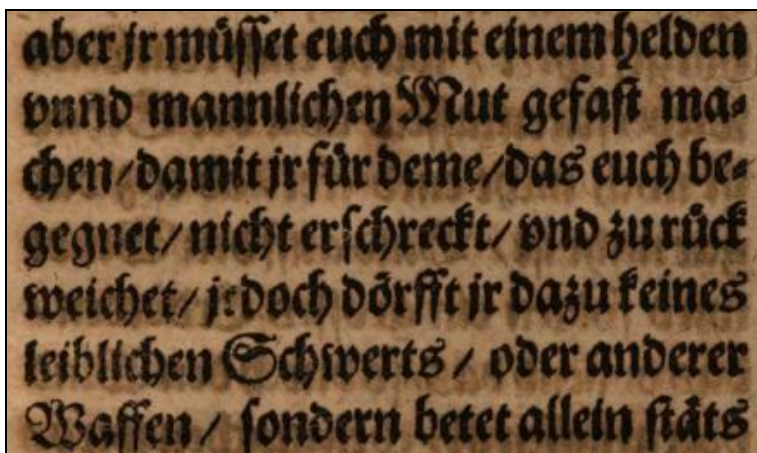
suitable and prepare yourself heartily for this through an attentive prayer; and ask no human for the way along which the mountain can be found or encountered, but comfortedly follow the leader<sup>12</sup> who is with you and under way will approach you, but whom you will not know.<sup>13</sup> This one will take you to it at midnight and when everything is quiet and dark. But you must prepare with a heroic and masculine courage, in order that you are not startled by what you encounter, and flinch. For this however you do not need a bodily sword or other weapons, but merely always pray attentively to God, and always repeat the words that he prompts to you. Now then, when you see the mountain, the first miraculous token that will take place, is a

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<sup>12</sup> “Ductori”.

<sup>13</sup> Certain parallels can be seen here with the beginning of the work *Chymische Hochzeit: Christiani Rosenkreutz. Anno 1459, Das Erste Buch, Dies I*, p. 3, Frankfurt, 1616: “An einem Abend vor dem Offertag / sas ich an einẽ Tisch / und wie ich mich meiner gewonheit nach mit meinem Schöpfer / in meinem demütigen Gebett gnugsam ersprachet: Und vielen grossen Geheimnussen: (deren mich der Vatter des Liechts seine Majetstät nit wenig sehen lassen) nachgedacht.” (At a certain evening before the sacrificial day, I sat at a table, where according to my habit I humbly conversed with my creator in my meek prayer, and contemplated about many great mysteries {of which the Father of Light had not shown me little of his majesty}). The ‘leader’ reminds us of the white dove that has been fed by Christian Rosenkreutz on his way to the mountain, and of the raven that has highjacked the bread from the dove. Rosenkreutz then chases the raven and thus unnoticedly gets on the path that leads to his goal: “das ich ausz unbedacht dẽ losen Raben nacheylt” (so that out of thoughtlessness I pursued the deceitful raven). *Ibid.*, Dies II, p. 18. In a Christian sense we could speak of a guardian angel. But there are also differences. In the *Chymische Hochzeit* Rosenkreutz sets out whilst nature is at its best. So it is not dark. But it is dark at the moment that in the evening before his departure an angel appears before him, who prompt him to start out to a mountain. *Ibid.*, p. 5. And in the present work a mountain is mentioned as well. In mysticism it of course stands for the goal that must be achieved via great exertions.

tremendous big wind, that will strongly tear apart the mountain and will break the rocks. Also, lions, dragons and other horrible animals will confront you ferociously and frenziedly, but do not be frightened, stand steady, also do not desire to retreat, because your wise, who has led you to that place, will not let you under-



go suffering.<sup>14</sup> But the treasure has not yet been discovered, although it is very near. Soon upon the wind will follow a great earthquake. It will complete that, which has been skipped by the wind and will level it. But do not recede. Because after the earthquake a vehement fire will follow, that completely consumes all earthly matter and will uncover the treasure. However, you will not be able to see it. But after all this, and close to the morning, it will become very quiet and lovely, and

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<sup>14</sup> These phenomena are sometimes summarized with the term ‘the Terror on the Threshold’. The Egyptian Book of the Dead mentions similar phenomena. They are symbolic for the revolution that a personality goes through when he enters the mystical Path. Old values are uprooted and in this no man’s land between the wish for change and achieving Enlightenment, a big battle takes place in the character and with the ego.

soon you will see the morning star<sup>15</sup> rise up high, see the aurora break, and perceive the big treasure, with which the most significant and highest is: a very high tincture, with which the whole world - when it is useful and agreeable to God, and also the world would be worthy of it - might be tintured and changed into the highest gold. If this tincture is ever used in the way the signpost will teach it to you, it will again make you healthy and young, and this in such a manner, that in no single limb you will experience any disease. With this tincture you will find all the gemstones that are imaginable on the world; however, you must not take any of them yourself, but be satisfied with that which your signpost relates to you. However, you must always say thanks for it, and take great care that with that you do not boast for the world - nor apply it for that, or even use it badly instead of well -; possess it in such a way as if you had nothing; maintain moderate and unpretentious; and guard yourself to the greatest extent against all sins. Or else your Brother and mentor will turn away from you, and you will again be robbed of this bliss. Know this for a good notification, that he who misuses this and does not live purely before the world and for God, loses it and has little hope of ever regaining it. Now, when you gird yourself to this work, and feel a strong urge to that, then prepare and do not hesitate. Then the one who must direct you, and who will be requested and instructed by us, will reach you under way. To this one you must make a promise - as he will instruct you to do -, how you will behave with the Fraternity, and you must be determined to not reveal it to any unworthy one without the consent of your leader; to follow him loyally in all things; and do that which he teaches you and says to you; and you ought to and must try that you will not deviate to the left, nor to the right, but in everything focus on him. For your prayer and heartily desire for God is heard, and the participation of these treasures brings prestige to you and your equals. Be happily comforted and very accurate. Do not depend

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<sup>15</sup> Venus.

on yourself, but on your guide, and maintain immaculate towards him, for he is a worthy person; and do not do anything without him and his knowledge.

Because, if you desire it, he will be on your side and will not leave you; inform you loyally where our Convent can be found; also in our regulations and articles - which you are compelled to follow - give you tuition; and also accompany you, until time will completely divulge everything; the lion will take the realm; and the course of the world will change. Oh, happy, worthy and beloved Brother, one in our unique ones: Thank God day and night for His influence, do not be complacent<sup>16</sup>, and honour your leader and [?]<sup>17</sup>. Follow Him in what He will teach you and we cannot write down, and consider to what purpose you come, in order that He does not become sad, averts from you, and brings us your miserable row. May God protect you.

E.D.F.O.C.R., Sen.



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<sup>16</sup> “sicher”, in the meaning of ‘securus’.

<sup>17</sup> “Ductorem und Ductatorem”. Translation uncertain. The second word does not show up in dictionaries. The root ‘duco’ indicates ‘leading’.